SAINTS Bleſſed for Ever.

OR,

GOD'S People never forſaken.

Aſſuring every true Believer of their Bleſſed Eſtate and Condition: Very profitable to Read, and comfortable to every believing ſoul that truly fears God.

Being a Rich Portion of Gods Love to his people, and worthy to be kept in memory for ever.

Together with ſeveral perſwaſions to *poor Sinners*, to leave their ſins, and to come to Chriſt by Repentance.

By *Roger Hough.*

Pſal. 37. 25.

I have been young, and now am old, yet I have not ſeen the Righteous forſaken, nor his ſeed begging bread.

Printed by *A. M.* for *J. Deacon* at the *Angel* in *Guilt-ſpur ſtreet* without *Newgate.*

TO

The Courteous Reader.

RIch Treasures we in earthen Vessels find,
OFt have I seen considering in my mind
God his own people never will forsake,
Eternally them to Him he doth take:
Reverend Reader, this in mind recall.
His word shall stand, when other things shall
Oh do not doubt, but daily make request (for
Unto the Throne of Grace with humbleness
Give God the glory which to Him is due,
His Word and promises will daily comfort you.

Saint

Saints Blessed for Ever, &c.

Hebrews, 13. 5.

Let your Conversation be without Covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee.

AMongst all other precious promises God hath made to his own poor people, this is not the least, which is communicated by the Author of the Epistle to the Hebrews: so that those whom the Lord hath chosen for his own People by vertue of his Promise, may boldly say, as in the following Verse: The Lord is my helper: and I will not fear what men shall do unto me; In this Text of Scripture, we have several things considerable: as, first, a double exhortation, branching it self into two Heads: First, consisting of our conversation: Let your conversation be without covetousness. And Secondly, consisting of our contentment; And be content with such things as you have. And then you have the ground and reason of all, in this assured Promise of God: For he hath said, I will never leave thee nor forsake thee. For the first Exhortation against the Sin of Covetousness, ye have the evil of this sin laid down in the words of our blessed Apostle Paul to Timothy, Tim. 6. 9. 10. But they that will be rich,

fall into temptation, and a snare, and into many foolish and hurtful Lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some have coveted after, they have erred from the Faith, and pierced themselves through with many sorrows. Now for the second thing he exhorted unto, which is contentedness: you have the good of it laid out in these words, 1 Tim. 6 6. Godliness is great gain with contentment. And V. 8. And having food and Raiment, let us therewith be content: This Lesson our blessed Apostle had learn'd himself, and therefore from experience teacheth all that truly fear God, Phil. 4. 11. Not (saith he) that I speak in respect of want, for I have learned in whatsoever state I am, therewith to be content. The like we read of good Jacob, he being blessed by his Father, and sent to Padan naram, there the Lord appeared to him in a Vision at Bethel, confirming and making good this very promise unto him, amongst several other, Gen. 28. 15. Behold, I will be with thee, and will keep thee in all places whither thou goest, and will bring thee again to this land, for I will not leave thee, until I have done that which I have spoken to thee of. This good man notwithstanding, lays out his contentedness, in the 20, 21. ver. saying, if God will be with me, and will keep me in the way that I go, and will

give

give me bread to eat, and raiment to put on, so that I come again to my Fathers house in peace then shall the Lord be my God. Now as touching this assured promise of God to his people which is the very ground and life of all our performances and duties, and comfortable to the heart of every true believer, is written for our learning, in these words; for he hath said, I will never leave thee, nor forsake thee. It representeth it self to us, in full assurance, that Gods people shall never be forsaken of God: or thus God will never leave nor forsake his people; though they may fall sadly under afflictions, and Gods hand of correction may lye upon them, yet they shall never be forsaken; though Zion may say, as in Isaiah 49. 14. The Lord hath forsaken me, and my God hath forgotten me; yet the Lord answereth, v. 15. Can a woman forget her suckling-child, that she should not have compassion on the Son of her womb? yea; they may forget, yet I will not forget thee, saith the Lord. These promises of God are in several places of Scripture recorded, and all to assure Gods people they shall never be forsaken. God was with good Jacob in his way to Padan naram, and also with Moses, by whom he wrought great signs & wonders in the Land of Ægypt, before Pharoah in the red-sea, and in the wilderness, and these precious promises hath ever attended Gods people in their greatest adventures. It was made to

good Joshua, Deut. 48. Joshua, 1. 4. As I was with *Moses*, so I will be with thee, I will not fail thee, nor forsake thee: All which compared together, holds forth to us the truth of all, which is this, That God will never forsake his people. God will be with them as well in their poverty, as prosperity: as well in their afflictions and tryals, as in the time of their flourishing estate and condition; God will be with them in all times of Persecution. God was with Israel in Ægypt, with Joseph in Prison, with Moses at the Red-sea, and in the Wilderness, with the three Children in the fiery Furnace, with Daniel in the Lyons Den, with Jeremiah in the Dungeon, with Peter and John, and with Paul and Silas in Prison: this Promise was renewed and made good by our blessed Saviour himself, when he gave his Disciples their Commission, Mat. 21. 20. So (saith he) I am with you to the end of the World.

Now seeing, Beloved, these precious promises of God are of such concernment to Gods People, I shall onely, as I have opportunity and room in this small Volumn, first shew you who they are, that may be owned to be really the People of God. Secondly, I shall give you some Grounds or Reasons, why Gods People shall never be forsaken. Thirdly, This will afford several Cautions to the People of God, to labour and strive to make

good

good their standing in a way of an holy profession, whereby they may put on the whole Armour of God, and walk by the examples of other precious Servants of the Lord. And in the last place: a loving invitation to poor Sinners, inviting them to leave their Sins, and come to Christ by Repentance.

And first, who are they that may be owned to be the People of God, whereby every Discerning Soul may come to know his condition. Several particulars I might speak of in their Discovery, but I shall only name three.

First, They that are really the People of God, they have a discerning faculty implanted in them, by the Holy Spirit of God, whereby they can discern in part, and know the will of God their Father, which gives them a full assurance that they are the very Flock of Christ, Joh. 10. 4. They know when Christ speaks unto them in the Purity of the Word; and as they know the Voice of Christ, so the Voice of Strangers they will not follow. every false way is a stranger to them, Joh. 10. 5. And a stranger they will not follow, but will flye from him, for they know the Voice of Strangers. They have therefore a discerning faculty betwixt Good and Evil, whereas the natural man cannot discern the things of

God, because they are Spiritually blinde 1 Cor. 2. 14. The natural man receiveth n the things of the Spirit of God, for they a foolishness unto him, because they are Spiritu ally discerned. But a true Believer he can di cern and see through such a Glass, the will o his Heavenly Father.

Secondly, As they have a discerning faculty so they have an assured confidence in God; s that a gracious Soul can say with cheerfulnes as in Micah 7. 7. Therefore will I look u unto the Lord, I will wait for the God of m Salvation: my God will hear me. A gracious Soul can look through all difficulties and dan gers in afflictions, and though it sees God hand lifted up, yet it can say, as in Hab 3. 17, 18. Although the *Fig*-tree shall no Blossom, neither shall Fruit be in the Vines the Labour of the Olive shall fail, and the Fields shall yield no meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet will I rejoyce in the Lord, I will joy in the God of my Salvation, the Lord is my strength, and he will make my Feet like Hinds Feet. O Christians! it's admirable for tongues to speak, or heart to conceive, that assured confidence that a pretious Soul hath in God, that rests wholly upon the Promises of God, made over to them in Jesus Christ. It was admirable in

Abra-

braham, when he went freely at the command God, to offer his Son Isaac, that was the ely heir of Promise: of whom it was said, en. 21. 12. In Isaac shall thy seed be called: t Abraham freely manifested his Faith: compting, that God was able to raise him up en from the Dead, from whence he also re- ived him as a Figure, as saith our Author the Hebrews, Cap. 11. Vers. 19 This ured Confidence is a tryed and precious aith, which only appertaineth to true Belie- ers, 2 Pet. 1. 1. Thirdly, as they have an ured confidence in [illegible] so they have a Sin- e obedience to G[illegible] Those that are really e Lords People [illegible] obey God as their ather in all his C[illegible]nds, they will obey is Word and Ordinances, they know the oice of Christ as their Shepherd, and there- re they will follow the Lamb whithersoever e goeth, you may read the Laws of God nprinted in their hearts, by their outward alkings, and Godly Conversation: They'l e ashamed to run into any manner of Sin, ither openly or privately, they are such as hor all manner of Sin, and cannot endure Sin, 2 Cor. 3. 2. Ye are our Epistle, writ- en in our hearts, known and read of all men. They bear the badge and name of Christ along ith them, they come freely in, their layers they put up to the Throne of Grace,

tall

call God Father, as they are instructed in
blessed form of Prayer that our Lord and
viour taught his Disciples to say, Mat. 6.
Luke 12. 2. When you pray, say, Our Fath
&c. Which is the Marrow of all Praye
And thus you see, Beloved, that they are t
the Lords People: They have first a dis
ning faculty, whereby they can discern by
eye of Faith, the Will of their Heavenly
ther: and secondly, they have an assured
fidence in God: and thirdly, they have a S
like obedience to God, and so they own
as their Father: by which we may assure
see God will not le[illegible] forsake his o
People, as our S[illegible]aith: Those t
come unto me, I wi[illegible] no wise cast off. M
there are several grounds in the second pl
why God will not leave nor forsake his Peop
the first is drawn from the Love of Go
God hath ever a dear love to his own peopl
though Love be a faculty in Man, yet i
a property in God, 1 John 4. 8. He t
loveth not, knoweth not God, for God
love, Verse 9. In this was manifested
Love of God towards us, because God s
his onely begotten Son into the World, th
we might live through him, and herein is Lov
not that we loved God, but that he loved
first. The love of God, is from Eternity, a
to Eternity; it is the greatest matter of ant
quity in the World.

A second Reason why God will never
ake his People, is drawn from the choice
d hath made of them, God hath chosen
em from Eternity, Deut. 7, 8. The Lord
not set his love upon you, nor chuse you,
ause you were more in number than any
ple, for you were the fewest of all people,
because the Lord loved you, and because
would keep the Oath which he had sworn
your Fathers, &c. Our Blessed Apostle so
les them in, 1 Pet. 2. 19. But ye are a chosen
neration. Gods love to his people, begets
choice of them, they are the chosen of God,
precious, his dearly Beloved Ones, in
om his Soul delighteth, 1 John 15. 16. Ye
ve not chosen me, but I have chosen you;
d hath chosen his people from the foundation
the World, and they are his Elect to all E-
rnity, for whom he loves once, he loves to the
d; there is no change in God, he varies not,
is one and the same yesterday and to day, and
ever. A third Ground or Reason why God
ll never leave nor forsake his people, is
wn from the consideration of the price of
eir Redemption: God hath purchased
em at an high rate; as Gods Love to his
ople moves him to chuse them, so God's
oice of them, moves him for to Redeem
em, and so they become his purchased In-

heritance

heritance, 1 Cor. 16. 19, 20. And ye are your own, for ye are bought with a price, t fore glorifie God in your Bodies and in S 1 Cor. 7. 23. Ye are bought with a price, b not servants of men. 1 Pet. 1. 18, 19. F much as ye know that you were not Red with corruptible things, as Silver or G from your Conversation, received by Trad from your Fathers, but with the precious of Jesus Christ, as a Lamb without blemish without spot.

Therefore seing here the unsearchable ri of Gods love to his people: Oh! let us glo God in our members, and double our dilig in his service.

The fourth ground or reason why Gods p ple shall never be forsaken, is drawn from great care God hath over them; God hath chased them at a very high rate: and that w a man buys dear, he will be very unwilling cast away: God therefore sets a continual gu over them, Psal. 91. 11. to the End. shall give his Angels charge over thee to k thee in all thy ways: they shall bear t up in their hand, lest thou dash thy Foot gainst a Stone, &c. Gods care over his p ple is such, that they that will truly rest u him, he will not suffer an Hair of their h to perish: As you may see in Mat. 10. Acts 27. 34. Beloved, God hath ever b

peoples Keeper, He that keepeth Israel, ther slumbereth nor sleepeth, Psal. 121. 4. 27. 3. He ever taketh care of his own heritance.

The Fifth ground or Reason why God l never leave nor forsake his people, is wn from the promises of God, made over to them: God hath promised his Presence e with them to the end of the World, Mat. 20. God hath promised them deliverance m trouble, Job 5. 19. He shall deliver thee six troubles, and in seven no evil shall touch e. Gods promises to his People, are either olute or conditional, and those which are nditional, God looks that Believers should ll the conditions, and close with the Pro- ise; it is to Believers only that the promises e made, Acts 9. 39. For the promise is to u and your children, and to all that are afar f, even as many as the Lord our God shall ll. The sixth and last reason why God will ver leave nor forsake his People, is drawn om the high esteem God hath of his People. e values them at an high rate, they are s own peculiar Treasure, Exod. 19. 5. sal. 35. 4. For the Lord hath chosen Ja- ob to himself, and Israel his peculiar Trea- ure: God esteems them above all people of he Earth, Deut. 10. 15. They are his Jewels. sal. 3. 17. They are his precious Ones,

in

in whom he delights; and therefore God h
an high esteem of them, they are his beaut
ones, in whom he sees no deformity, Cant.
Thou art all fair, and there is no spot in th
The Lord Jesus sees a beauty in them, and
he esteems them.

And thus you see it's plain, God will no
leave nor forsake his people that wait up
him, as it appears: First, in respect of
love to them; Secondly, in respect of his th
of them: Thirdly, in respect of the price of
Redemption; Fourthly, in respect of his spe
care over them; Fifthly, in respect of his
mises made over them; Lastly, in respect of
great esteem of them.

Let us now therefore with all diligence
about to make our Calling and Election su
2 Pet. 1. 10. Let us take our blessed Apost
counsel, laid out for our Instruction, 2 Cor. 7.
Having these promises, dearly beloved, let
cleanse our selves from all filthiness of fle
and Spirit, perfecting in holiness the fear
God. Oh souls! let it be all your care a
endeavour to honour your Heavenly Fathe
consider seriously, Beloved, you can never do
much in the service of God, live up every d
in new obedience unto God.

God hath given you a sure Word of promi
Oh! do not loyter in the Lords Vineyard
hath God chosen you for his people? Oh!
an

d be doing the Work of the Lord: consider riously, our God is a holy God, and he cannot dure the unfruitful Works of darkness: let ot the afflictions you met withal in the body estate, draw you from God upon any ac- unt: Satan is very full of policy, and a oft cunning Sophister: wherefore, that you ay the better be enabled to encounter with m: In the first place take unto you the whole mour of God: and secondly, by the examples other precious Servants of the Lord, la- our to strengthen your Graces, and build your selves every day as objects to follow ch examples: First, take to you the whole rmour of God, which armour is recorded in phes. 6. 13, 14, 15, 16, 17. And indeed every ece of this armour is precious tryed metal, e which being clothed with, makes the Soul autiful in the sight of God, and will make you le to stand in the evil day: for if you but riously consider it, here is first Truth to u presented in the form of a girdle: Truth s that that should be the very girdle of our Loyns, it is that that makes you like your Heavenly Father, it Imprints the mage of Jesus Christ upon you, John 5. 17. and 17. 17. And Secondly, the Breast-plate of Righteousness is a most famous and Rare piece of Armour, and urns back all those Bolts and fiery Darts of

Sa-

Satan, from the heart of a true Believer, t
imprints in you the name of a precious
deemer, who is called the Lord of our R
teousness.

Thirdly, There is another piece of this
mour for the Feet, having your Feet shod w
a preparation of the Gospel of peace, so t
we must be active in this our Spiritual W
fare, with all our members, our Feet mus
made swift, and prepared to run into all
ways of Gods Commandments, until we co
to this Everlasting Prince of Peace.

In the fourth place here is the great weap
of our Warfare, the Shield of Faith, wh
we are commanded above all others to take,
that whereby we are made able to quench all
fiery Darts of the Wicked: As Faith is
most rarest and excellentest above all other G
ces, so it's a Weapon that will not be turn
back, as saith the Author to the Hebrews, 11.
Faith is the substance of things hoped-for, a
the Evidence of things not seen.

Fifthly, Here is a Helmet of Salvatio
which is a most rare piece of Armour for a B
liever to put on, and close with Jesus Ch
who is the Salvation of all people, Luk. 2. 25.

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And lastly, here is the Sword of the Spirit, which is the Word of God, to attend this great weapon of your welfare the Shield of Faith, which is that weapon you should continually gird upon your thigh, alluding to that in Psal. 45. 3, 4. Gird thy Sword upon thy thigh, O most Mighty, with thy Glory and Majesty; and in thy Majesty ride prosperously, because of truth & meekness, and righteousness; and thy right hand shall teach me terrible things. This Sword of the Spirit is a most prevailent weapon; and Beloved, may sometimes be alluded to the Sword of the Lord, and of Gideon, Judges 7. 20. It put to flight all those Spiritual Midianites, and Enemies of your Souls.

So Beloved, you may see hereby what a rare thing it is to have on this whole Armour of God: it fortifies a Believer on every hand.

Secondly, By the example of other precious Servants of the Lord, labour to strengthen your Graces, and nourish every branch there-of: every tender Plant of knowledg the Lord bestows upon you, nourish it. if you be sure it proceeds from a right Principle; otherwise, if you perceive it is not according to the mind and will of God, and you have no strength for the same in the Arm of Faith, to smite with the Sword of the Spirit, which is the word of

God, cast it away, having nothing to do
such a principle as is erronious and corrupt

First, Doth God call you to exercise
Faith? Look upon the Example of your
Abraham, who had many tryals upon
very account, and yet he chearfully, th
faith, under-went all, until it came to the
touchstone of all tryals; which was the o
ing up of his Son Isaac, of whom it was
That in Isaac shall thy Seed be called; and
Abraham goes freely to the Altar, account
that God was able to raise him up, even
the dead, Heb. 11. 17, 18, 19.

Secondly, Doth God call you to Exer
your hope? Consider that Faith and Hope
both together; where the one is, the other
not be wanting; for Faith is the subst
and evidence of our hope; Heb. 11. 1.
what can we hope for, except we have F
to believe?

Thirdly, Doth God call you to exercise y
Patience? look back upon the example of
Job, who undergoes the hand of the Lo
chearfully and patiently, that he cries out
the last, Though he slay me, yet will I t
in him, Job 13. 15. If you will but look
upon some of the Lords Servants of old,
may learn by them your Duties: Learn w
Abel to get acceptance with God, with En
to walk with God, with Noah, a preacher

Righ

ighteousnels; to get into Gods protection. earn with Abraham to act your Faith; with acob to wrestle with God, like Joseph rather submit to a prison, than to dishonour God ith a Lustful Mistris. Learn with Moses eaknels, with David Repentance, with Solo-on Wisdom, with Iob Patience, with Jere-iah Lamentation for the sins of the People. earn of our blessed Saviour Jesus Christ, to ke up your Cross, and follow him; seeing e goodnels of God hath so appointed it, that s People shall never be forsaken. Oh! do ot you fail in your performances; Consider, od hath not made his choice of you in vain, he ath loved you, chosen you, redeemed you, aken care over you, made out his Promises nto you, and esteems you above all others: herefore labour every day to be acting in a way holy Profession.

And now, Beloved, to apply this truth in a ay of Invitation, is my whole design at this me, though much may be said upon several counts, yet the main end of what I have ore to say, is, to invite poor Sinners to come Christ by Repentance.

Sinners, You hear God will never leave or forsake his own People: they are his own nheritance, his peculiar Treasures, his beloved nes, in whom he delights: And you will hear he dreadful Sentence passed against you at the

last, if you do not repent, and come to Ch
for Salvation, Matth. 25. 41. Depart fr
me ye cursed into everlasting fire, prepar
for the Devil and his Angels. Without re
tante there is nothing, no comfort for you;
this dreadful Sentence of Depart from me
workers of Iniquity. Mat. 7. 23. Luk. 13.
I tell you, nay but except you repent, y
shall all likewise perish. As the joy & com
the people of God shall enjoy in Heaven, is
yond the reach of the eye of man to see, the
to hear, the heart to conceive, and the tongu
Man to express: So the misery of the wic
in Hell is beyond both the eye to see, the ea
hear, the heart to conceive, and the tongue
express. O Sinners! it's intolerable misc
it begins with you, with a dreadful Senten
but it will never end, when thousands of ye
are passed over, your misery is never the le
your torments still endure, and ye have no
the less years to spend, your torments will
fresh as ever they were: Oh! therefo e, I p
you Sinners come to Christ, leave off your s
and beg earnestly for pardon & remission of y
Sins; the Lord hath passed a righteous Ju
ment against Sinners, you cannot lay the ca
of your misery upon one another: The So
that sinneth shall dye: the Son shall not b
iniquity of the Father, neither shall the Fat
bear the iniquity of the Son: the righteousn

the Righteous shall be upon him, and the
ickedness of the Wicked shall be upon him:
you cannot lay the cause of your misery up-
God, Ezek. 33. 11. As I live, saith the
ord God, I have no pleasure in the death of
e wicked, but that the wicked turn from his
il way and live: turn you, turn you from
ur evil way, for why will you dye, O house
Israel?

O Sinners! Why will not you come to
hrist? Methinks I hear a great Complaint
ainst you, from the blessed word of God:
hn 5. 43. And ye will not come to me, that
ou might have life. Oh Sinners! consider
ere is no way to be saved, but to come to
hrist, the way to Heaven is by Faith in Jesus
hrist, Acts 16. 31. Believe in the Lord Jesus
hrist, and thou shalt be saved and thy house.
Now, that you may be the better encouraged
come to Christ, and to close with him, con-
der these things following.

First, Christ invites poor sinners to come,
Mat. 11. 28. Come unto me all ye that are
weary and heavy laden, and you shall find rest
or your Souls. Sinners, be encouraged to close
with Christ, when ever he calls: defer not
your time; put it not off till to morrow, when
God calls, then is your day: When Christ in-
vites, be thou willing to close with him, for
hen is your acceptable day of deliverance, if you

will

will but diligently obey. Be thou there ready to receive his offer, for then is the t of Love. Oh poor Sinners! when C Christ knocks at the door of your hearts, you ready to receive him, and be sure you o to him, lest he say at the great day of Jud ment: Away from me ye workers of iniq ty, I called you at such a time, and the che of your Consciences told you that you were a way of destruction, and if you had then pented, and obeyed my voice, and open unto me, I would have met you, and have pened unto you the everlasting gate of mer but now away, depart from me, I know y not.

Secondly, Consider Christs Invitation free, it's upon free terms, Isa. 55. 1. Ho, very one that thirsteth, come to the wate and he that hath no money, come ye, buy, a eat, yea, come buy Wine and Milk witho money, and without price. Come along p Sinners, here's free invitation for you, fr a blessed Master, that will ever perform wh he saith, Verse 7. Let the wicked forsake h way, and the Unrighteous man his thought and let him return unto the Lord, and he w have mercy upon him; and to our God, f he will abundantly pardon. Dost thou wa Faith? beg earnestly of God for it, say, Lo I believe, help my unbelief: strive with

strength to obtain this precious Faith.

Thirdly, Consider you Sinners, Jesus Christ hath promised, That whosoever comes to him, he will in no wise cast out, Joh. 6. 37. and you have it here confirmed, That God will never leave nor forsake his People. Oh! therefore be perswaded to come to Christ, and close with him: and do you not think that godliness is a solitary life, and dubious unto you? if you will but seriously consider, there more true Joy in one whole hour in holy company, if they be such as truly serve God in all his ways, and commands, than all the world can afford thee other ways.

Fourthly, Consider Sinners, as you come to Christ, and forsake your sin, you come into the Verge of his Prayers, Christ prays for all them that are given him of the Father; but he prays not for the World, Joh. 17. 9. While you live in your Sins, you are as dead men, you cannot come to be sharers with any of the Lords Servants, in our Saviour's Prayers to his Father: Oh! therefore be perswaded to come to Christ, and close with him.

Lastly, Consider sinners, what Jesus Christ hath done to redeem your Souls from Hell, if you will but come unto him, Isa. 53. 5. He was wounded for our Transgressions, and was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes

we

we are healed. Jesus Christ hath shed his
cious blood to redeem our souls from
Oh sinners! therefore be perswaded to co
Christ, leave your former courses, destroy
Enemy of your precious Souls, and close
this blessed Saviour, and he will receive
into his favour, and so you will come to
that blessed number that shall never be
saken.

To conclude all at this time which I
to say unto you: I beseech you Beloved,
along with you this excellent Exhortation
our Blessed Apostle Paul, 1 Thes. 5.
22, 23, 24. Prove all things, hold fast
which is good: abstain from all appearan
of evil: And the very God of Peace sanc
you wholly: and I pray God your whole
rit, and soul, and body, be preserved bla
less unto the coming of our Lord Jesus Ch
Faithful is he that calleth you, who also
do it. For the which coming and Bl
appearance, the Lord for his mercy sake g
we may be prepared to receive the Sweet B
groom of our Souls unto all Eternity,
evermore; Amen.

FINIS.